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A Community-Serving Church



**An Account of the Butterfield
Survey**

A Community-Serving Church

An Account of the Butterfield Survey



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*Miss
E. H. Higdon*

Chapd.

A Community-Serving Church

CHAPTER I.

INTRODUCTION

FOR ALMOST 40 years Dr. Kenyon L. Butterfield, LL.D., has been engaged in a type of educational work which has brought him into close contact with the problems of rural people. He was, for 18 years, President of the Massachusetts College of Agriculture and for four years, President of the Michigan State College of Agriculture. In 1908 Theodore Roosevelt, then President of the United States, appointed Dr. Butterfield on the Roosevelt Country Life Commission, the first attempt to deal with rural problems in the United States on a nation-wide scale. During the World War the Y.M.C.A. chose Dr. Butterfield as one of three men appointed to set up a system of education for the American soldiers over seas. His part in this project was the organization of a College of Agriculture in which 2,500 men were enrolled.

At the Jerusalem Meeting of the International Missionary Council in the spring of 1928, Dr.

Butterfield served as adviser on the Problems of Christian Work in Rural Areas. That same year under the auspices of the Carnegie Foundation and at the request of the Government, he spent several months in South Africa in a study of rural conditions. The next year, in the service of the International Missionary Council, he devoted six months to a similar undertaking in India. During the present year he is giving his time to Japan, Korea, China, and the Philippines.

Offered the services of a man with such a background of experience, the National Christian Council of the Philippine Islands at once began preparations for his visit. On January 8, 1931 the Executive Committee outlined a program and planned an itinerary.

Dr. and Mrs. Butterfield arrived in Manila on the morning of January 19th. They left on the afternoon of February 20th. Thus they had 33 days in the Islands. Of this time ten days were spent in travel, seven in Manila, five in provincial capitals, three in *poblacions*, and eight in *barrios*.

Dr. Butterfield heartily approved the program mapped out for him by the National Christian Council and began his work three or four hours after his arrival in Manila. He first had a number of interviews with men familiar with social conditions in the Islands, including the Governor-General. The next part of his program took him to Iloilo, Zamboanga, and Cebu for one day conferences or visits to rural areas. Two days were spent in Dumaguete before a more extended ex-

ploration was undertaken for Guihulnigan, Oriental Negros, 120 kilometers north of Dumaguete. The Butterfield party which made the trip to the South consisted of Dr. and Mrs. Butterfield, Miss M. Erskine, formerly student secretary of the Young Women's Christian Association in the U.S., and Mr. E. K. Higdon, Executive Secretary of the National Christian Council.

Returning to Manila the party, joined by Miss Dale Ellis, secretary-treasurer of the Mission of the Disciples of Christ, proceeded to Laoag, Ilocos Norte, by way of Baguio. Of the five days devoted to Ilocos Norte, one was spent in Laoag, the capital; one in Batac; and three in Baruyen. On the return trip to Manila, the group stopped at Vigan and Cabanatuan for short conferences.

The third exploration centered in Meycauayan, Bulacan, and required three days. The remainder of the time was given to a five-session conference on rural work held at the Union Theological Seminary building in Manila, and to a dozen or more personal interviews with government officials, including a second visit with the Governor-General; business men; and educational and religious leaders.

The party travelled nearly 2,000 kilometers by water and 2,400 by land. The following pages give the itinerary, describe the method of procedure, and set forth in detail the information secured and the suggestions offered. They were written by a member of the party and contain a good many "we" passages. The material was

cast in this form because the editing committee believed it would be more interesting and readable than a more formal presentation.

CHAPTER II.

THE SOUTHERN ISLANDS

ILOILO CONFERENCES

Three conferences were held in Iloilo, the first with six or eight members of the faculty of Central Philippine College, the second with the members of the Reference Committee of the Baptist Mission, the third with 45 or 50 pastors, missionaries, faculty members, and students representing the entire Baptist field.

In the first two conferences Mr. Higdon stated that Dr. Butterfield was interested in learning about the different departments of their church and mission work. He wished, if they were willing, to ask questions and in order to have information upon which to base the questions, he requested people connected with the different types of work to describe briefly what they were doing.

Self-Support.

Rev. Victor Gomez said that the churches are not vitally interested in self-support. This is due in large part to the early policy of the mission when the missionaries seemed to be afraid to ask the members to give. The Evangelical Church was then weak and the financial practices of the

Catholic Church had been so distasteful to the Filipinos that the missionaries did not want to stress giving. In fact, Protestants appealed to Catholics to join their church because no charges were made among Evangelicals. It was only two or three years ago that the local church was urged to give. The results during this period have been most encouraging. The church at Ilon, for example, will soon be self-supporting. In Capiz in 1929 the gifts to the home missionary society came about equally from the United States and from the Filipino Church. In 1930 the financial depression hit the region and only 25% was given by the churches.

Religious Education

Miss May Coggins, speaking of religious education in Southern Negros, said that the present year had witnessed their first attempt to work out curriculum materials practically motivated. There are five kindergartens in operation. These prove helpful to the Sunday Schools but are not financially self-supporting.

Two days each month a class is conducted for the pastors of the district.

Miss Dorothy Dowell, reporting on the relative effectiveness of the student center and the girl's dormitory, indicated that the former secured the best results. In Iloilo this year the student center has had 26 baptisms, only 9 of them from girls in the dormitory. Residents of the dormitory are required to attend church.

Address by Dr. Butterfield

At the afternoon session when 40 or 50 people were present, Dr. Butterfield spoke of the emphasis placed on rural work at the Jerusalem Meeting and called special attention to the Jerusalem Report which deals with Rural Work. He recommended Stephen Neal's book, "Out of Bondage." He then discussed the work of the church in rural areas under two headings: I. Concentration; II. An Inclusive Program.

In many areas the Christian forces are now planning their work for rural peoples on the community parish basis. This places the church in a central locality, either *poblacion* or *barrio*, and reaches a total of between ten thousand and fifteen thousand people from that center. Thus concentration of forces is effected.

An adequate program for rural work includes not only evangelism in the traditional sense of that word, but also religious education, health and sanitation, agriculture, play and recreation, the home, with special emphasis on work for women and girls, and adult education.

The aim of religious education should be two-fold: (a) to teach people how Christian character is formed; (b) to show them how a Christ-like community is developed.

The church must also extend its ministry of healing into the villages. In one parish in southern India where there are 160,000 Christians

there has been some progress along lines of health and sanitation through first-aid given by pastors trained to do that work.

ZAMBOANGA CONFERENCES

At Zamboanga about two hours and a half in the forenoon were devoted to a conference with the students and faculty of the Ebenezer Bible School. A number of the students were asked to tell of the religious, economic, sanitary and recreational conditions in the communities in which they are serving the church.

One man who has had extensive experience in the Bureau of Education, other government positions, and in the Building and Loan Association of the City of Zamboanga, said that not less than 90% of the land in that municipality and its *barrios* is mortgaged or sold with the right of repurchase. There is a great deal of poverty in this city of 33,000 Christian Filipinos, 5,000 Moros, 2,300 Chinese and 700 Americans. The causes of poverty, he thought, were: (1) the people do not work to supplement the income from their rice and coconut fields. Other industries might be made available if the farmers took more initiative in attempting to discover them. (2) The people go to the Chinese merchants for credit.

This man described in detail the method by which property owners ultimately lose their pos-

sessions after this step is taken. In many cases the Chinese merchant writes on the walls or the posts of his store a list of the goods purchased. After a few days, he transcribes this into his book, but sometimes he forgets that he has copied it, and, therefore, puts it down a second time. When the amount of credit extended has reached ₱50.00, the merchant seeks some security and suggests that the deed to the man's property will be sufficient. The owner merely deposits this document with the merchant. But when the debt has reached about ₱100.00, the merchant asks that a legal document be executed giving him the right to all produce raised until the debt is paid. Then when the farmer comes to sell his rice or his copra, the merchant fixes the price to suit himself, paying little or no attention to the market value of the produce. Thus it becomes very difficult for the debtor to pay his debt. As a result, in many cases, he loses his property.

Malaya

A very interesting report was given by the young man who is student pastor in Malaya, a pagan community. There are 110 families in the town, 38 of which have recently become Christians. When an individual decides to confess Christ, he does not come immediately to the church to do so, but works to win the other members of his family. When they have all reached similar decisions, the whole family comes together to unite with the church.

ORIENTAL NEGROS

CONFERENCE, GOVERNMENT OFFICIALS

At Dumaguete, our party and a few Silliman faculty members met for a conference with the Provincial Health Officer, the President of the Rural Credit Association and several other provincial officials. The meeting took place in the governor's office and lasted an hour and a half.

Rural Credit

The President of the Rural Credit Association who is a Filipino missionary of the Christian Science Church said that under the administration of his predecessor the affairs of the Association had become pretty badly involved financially. He is attempting to put rural credit on a sound basis but is handicapped by a lack of funds. The Insular Government makes an annual loan to the Association of ₱2,000.

There are five cooperative societies in Oriental Negros. But as there are a total of 24 municipalities, 19 as yet have no rural credit organization. The Government makes regular inspection and audits the books.

In the Dumaguete Association there are 100 members of whom 34 have borrowed money.

Public Health

This province has a sanitary inspector for each municipality whose business it is to go to each

barrio once a week. There are 24 dispensaries, one in each municipality, in which free treatment is given daily from 7:30 to 9:30 A.M.

The Red Cross supports one nurse and two dentists. There are six Puericulture Centers with two nurses in each.

Education

Seventy-two percent of the children of Primary age are in school. There are two high schools, one at Dumaguete, the other at Parana, Siquijor.

The Governor says that he urges upon every possible occasion the necessity of agricultural training. He believes that too many young men are leaving the farms and that the schools are not fitting them to enter into the life of the Philippines. He said that already 70 students who were to graduate in April at the High School had applied to him for clerical positions in his office. And he needs only two clerks on small salary!

SILLIMAN VOLUNTEER BAND

Dr. Butterfield spoke to about 50 young people who had met under the auspices of the Student Volunteer Band. He presented the needs and claims of the rural community for superior men and women well trained as Christian ministers, as teachers, as country doctors; in cooperative work among farmers, in religious education, and in work for women and girls. He highly recom-

mended Dorothy Canfield Fisher's book, "Why Stop Learning," as an illuminating discussion on adult education. He spoke of his contacts with miners, carpenters, masons, locomotive engineers, and others in the schools for industrial education in England. Many of these "common laborers" are intensively interested in the study of history, philosophy and psychology. Their conversation indicates clearly the fact that they have something worth while to think about during their leisure time.

CONFERENCE, SILLIMAN FACULTY

Speaking to a group of 12 Filipino and 22 American members of Silliman Institute faculty, Dr. Butterfield said that the present emphasis upon Christianizing community life would not minimize the need of individual salvation. It does, however, eventually call attention to the fact that we have to deal with people in groups. The rural aspect of the situation demands that we know and understand the *barrio* or farm background. The Christian spirit should permeate rural life.

Probably the church leaders in the Philippines, in common with those in other mission lands, should re-study the methods of evangelism and give more emphasis to the further extension of the religious education approach. But even this method needs to be studied afresh in order to determine whether or not the *barrio* people are being reached with an effective program.

Social uplift work includes literacy, general education, health and hygiene, work for women and girls. Dr. "Jimmy" Yen, is demonstrating most effectively in a county in China what can be done in the education of illiterates. (A county is a political division which corresponds roughly to a province, although all China has only eighteen provinces.) Yen holds his doctor of philosophy degree from Yale. After he graduated he went to France to work with the Chinese who were attached to the army there. Many of them, unable to read or write, asked him to send letters to their relatives at home. As he thought about the large number of illiterates in China, Yen decided to work out a system by which he could teach them to read and write. In 1918 he began work on his 1000 character plan. By 1921 he had it perfected to such an extent that he could teach illiterate adults how to read in four months. He estimates that already 5,000,000 have learned to read.

He now has associated with him a group of 100 men, 40 of whom are well educated, holding M. A. and Ph. D. degrees; the other 60 are not so highly trained. They are concentrating their efforts in one county which they hope to make entirely literate in ten years.

In China there is at present a strong ambition to make the church literate. But it has come somewhat late. "If the Christian enterprise in China had been prepared to do quantitatively with literature what Communism has done, the

situation would be vastly different," Dr. Butterfield said.

There are two general principles for the Christian forces working in rural areas: The first is to bridge the gulf between government organizations and the people of the rural districts; the second, to do intensive work in a restricted area.

In the discussion which followed Dr. Butterfield's presentation, Dr. George S. Cunningham of the Mission Hospital said that if Butterfield could awaken the Mission Boards to the fact that they had been investing a disproportionate amount of money in educational work to the detriment of medical and evangelistic work, he would be doing the field a real service. Such a rural program as Dr. Butterfield had sketched could not be carried out without strong medical and evangelistic departments. He and his hospital force had conducted one experiment in *barrio* medical service. It extended over a period of about a week, dealt with hook-worm patients, and was quite successful. The hospital staff has been unable to repeat this experience because of insufficient personnel.

CHAPTER III.

THE GUIHULNGAN EXPLORATION

The Butterfield party left Dumaguete by automobile on the morning of January 27th and reached Guihulngan that afternoon, having stopped en route to visit a coconut plantation, a sugar

central, and three or four churches. Leaving their baggage in a house at the *poblacion*, the party proceeded into the country where they spent the night in the home of Mr. Eugenio Malahay.

That evening when fifteen of the influential members of the church had come together, Dr. Butterfield explained to them the principles underlying an adequate Christian program for rural districts.

It was decided that the party, accompanied by a half dozen officers of the church, Dr. J. L. Underwood, and Rev. and Mrs. W. J. Smith, should leave early the next morning, spend the day in visiting several of the church districts lying in the hills, and reach the vacation home of the Smiths for the night. Accordingly, on the morning of January 28th, the party set out afoot and on horse back at 7:30 o'clock.

The ladies took the trail leading directly to the Smith home in the *sitio* of Tubod, six or seven kilometers away. The men struck off over another trail with the purpose of visiting a half dozen places and covering eighteen or twenty kilometers before dark.

Alum

The first place visited was Alum, a *sitio* of the *barrio* of Buenavista. There are 100 houses and a population of approximately 1,000 people here. The church has 60 members distributed among 15 families.

Of the 15 families who own land in this *sitio*, nearly all are Protestants. The non-landowning members are tenants, not day laborers.

In Alum in 1930 there were two revivals in which 11 members were added to the church. The average attendance at the Sunday afternoon Sunday School is 30 and an average of ten of the Alum members attend services in the *poblacion*.

There is no school in the *barrio* of Buenavista and very few children from this *sitio* go to school anywhere. Those who do attend have to walk to the *poblacion*. Parents said they could not afford to send their children to school because the teachers demand too much money for parties, picnics, etc. The farmers receive no help from the government agencies.

The church women go to the church at the *poblacion* for meetings of the Lydia Club.

The Teniente

The next conference was held with the *teniente* of the *barrio* of Buenavista. His information seemed to be quite limited but was supplemented by others present. He said that the *barrio* had received no visits from the health inspectors or the Red Cross nurses except in times of cholera and of the Red Cross roll call. The latter had secured no members in this *barrio*. The Bureau of Agriculture gives the farmers no assistance. A site is needed before the government will open a *barrio* school.

Ilahan

Ilahan, another *sitio* of Buenavista, has 72 church members. There were about 100 people present at our conference there. They represented two church districts, Ilahan and Malabuyacon.

We discovered that 14 of the 78 adults in the meeting had at one time or another attended the primary school, and 3 had finished the 4th grade. Nineteen knew how to read the Bible in the dialect.

When we inquired about their games, we received no response. Finally, we specified certain games such as volley ball, and asked how many liked that. Under some persuasion an old man of about 60 years of age raised his hand. Dr. Underwood suggested that we ask how many liked volley ball without gambling. Immediately 20 people voted it their favorite game. We discovered that practically all recreation in that neighborhood is conducted by private individuals for profit purposes. The next day, as we were returning from a visit to another *sitio*, we saw two volley ball courts fully equipped in an open space near a small nipa house. We approached and began to talk to the group standing there. We asked who owned those courts and a little man, squatting on his haunches, replied that they were his. We asked how much he charged the people who play there. He replied, "Twenty centavos." We learned, upon further inquiry, that two teams could play from three o'clock in the

afternoon until dark for the small sum of twenty centavos.

The owner told us that on Saturday afternoons, crowds of people numbering anywhere from 20 to 60 come to watch the games. We asked if he permitted them to bet. He said that he did. We wanted to know what percentage he received. He said, "Ten percent." He was, in fact, conducting a booking place for people who wanted to gamble.

Supervising Teacher

When the party stopped for luncheon, we learned that Mr. Muños, Supervising teacher for Guihulnğan and one other municipality, was inspecting a nearby school at Nagsaha. We made an appointment with him and after *siesta*, went to the school for a conference.

He told us that he visits each school once a month. Usually Dr. Beltran, the health officer, accompanies him.

In addition to the medical treatment which Dr. Beltran gives the pupils when he visits the schools, each *barrio* school has a clinic with a dispensary. During the vacation institute, the teachers are given medical training so that they know how to conduct the dispensaries. They are permitted to give only simple treatments such as those for skin disease, sore throat, etc.

In view of the fact that we had found a good deal of opposition toward the public school on the part of the members of the Guihulnğan church because they thought dancing was required of the

pupils, we inquired of Mr. Muños regarding the Bureau regulation. He said that no teacher could require any pupil to dance.

Gardening begins in the third grade and continues to the 6th. Home economics begins in the 5th and continues through the 7th.

The Primary School at Nagsaha has only the first and second grades. A number of the students are over age, some of them being sixteen years old.

There are only three schools in the seven *barrios* outside the *poblacion* in which the districts of the Guihulnġan church are located.

After our conference with Mr. Muños and Dr. Beltran, the party set out across the hills for the Smith home. It took about an hour and a half at a good brisk pace before we reached Tubod. The next morning after an hour and a half spent in discussing the significance of what we had learned the previous day, we again started out to visit other *sitios*.

Balaysunġayan

In the *sitio* of Balaysunġayan, we learned that the church district there was organized in 1918 and now has a membership of 70. There are 35 in the Sunday school. The classes here are divided, as they are in several of these districts, one for children, one for adults who can read, and one for adults who cannot read.

There are 11 land-owners in this *sitio*. One

man from this place is in high school and one, in college at Silliman.

There is a branch of the Lydia club which meets in the house of Enrique Malahay with sometimes as many as 12 in attendance.

Tayob

Tayob, is a *sitio* of the *barrio* Tinoyunan Hill. There are 120 members of the church living here, of whom 30 attend the Sunday School regularly. We found that this Sunday School is more like a preaching service than a study period.

There are only two people in the whole *sitio* who have finished the 7th grade. Children of the church members do not go to school in this *sitio*. There are 40 children in the Primary school but none of them is the child of a member of this church. Seven of the church members are land-owners.

CONFERENCE, SMITH HOME

On the morning of January 30, from 9 to 12 o'clock, a conference was held to outline some suggestions for an enlarged church program. Dr. Underwood had returned to Dumaguete but Rev. John W. Dunlop and Rev. Tamayaw of Cebu had joined us.

A meeting of all the officials of the church and a few other influential members had already been called to consider these suggestions in the afternoon. This smaller conference drew up an outline which included the following points:

Evangelism

Special emphasis was placed on the need of the educational method in evangelism. A warm evangelistic fervor had been evident everywhere we went. But very little instruction was being given in the meaning of the Christian life. The suggestion that a week-day class in religious education be formed in each church district seemed practical. The people enjoy coming together in the afternoons and it was thought that a group could spend two hours or more once a week for study. Furthermore, the daily vacation Bible schools conducted once a year in each of the church's nineteen districts always attract a number of adults. They could well form the nucleus of an adult class for religious instruction to meet daily for a period of three weeks. The local council of religious education has occasional meetings to transact business. Could it not meet monthly and add to its agenda a two or three-hour period of instruction for the district leaders who teach during the week and in the Sunday Schools? For years it has been the custom to hold three one-day revivals in each district in preparation for the Communion service. Usually a group of eight or ten or more gather an hour or two before the meetings start. They talk but do nothing constructive. The suggestion that they take up the study of the Christian solution of some of the community problems during this waiting time met with hearty approval. A few years ago, the members of this church subscribed for fifty copies

of Ang Dalan, the religious newspaper, but their subscriptions had been allowed to lapse until only a half dozen copies of the journal now go into the community. We urged that an aggressive subscription campaign be undertaken. The final suggestion was that a three-weeks institute be conducted each year in the *poblacion* for the training of the leaders and teachers in each of the church districts.

Education

In order to arouse a deeper interest in education on the part of the church members, Dr. Butterfield formulated the following slogan: "Every child able to read the Bible in English; every adult, in the dialect." In certain *barrios* there are no public schools mainly because the community has donated no site for the building. Landowners, members of the church, should take the initiative in calling together all the property holders in a given *barrio*, in order to raise among them sufficient funds to purchase the *hectare* of land needed for a school.

Furthermore, in order to stimulate the church members on this matter of education for their children, the church might have a "Go to School" Sunday when everyone would be urged to put their children into school. Education for children excluded from school for one reason or another had apparently never been given any serious thought by the church leaders and we stressed the necessity of doing something about

that. It would not be necessary to offer a full primary course but just enough schooling to bring the children to a state of permanent literacy. School authorities of whom we made inquiry here and elsewhere said that four years of instruction would accomplish this end. One of the most practical suggestions in connection with the problem of teaching illiterates how to read came from Mr. Dunlop who said that public school teachers who have retired on pension would do excellent work in this field. He knew two or three earnest Christians in Cebu who were about to retire and who would delight in this type of work. Their pensions are almost adequate for a living but the church might have to include in its budget a supplementary salary.

Health and Sanitation

The government organization for health and sanitation is excellent but it does not reach out to the *barrio* man, the common *tao*. The church may function by bringing its members and other people in the community into touch with the available health facilities. For example, the services of a puericulture nurse and a midwife, the sanitary inspector who is a doctor, the *barrio* school dispensaries, the Red Cross dentist, and to a limited extent the nurses and doctors of the Mission hospital in Dumaguete are available. But the people have not been making calls upon them. The church must teach them to send for these people whenever they need them. A health

committee of the church should be appointed to discover the health needs of the members and to keep them informed about the regular visits of the doctor and others when they make their rounds of the schools. In some cases patients might be taken to the school building for treatment at the time of these inspections. There is great need of health education.

Economic Improvement

Agriculture provides the income of the large majority of the people here. Forty or fifty kilometers from Guihulnġan the government maintains a Plant Husbandry Center but the people have never called upon the director for assistance on their farms. The church ought to have a committee on agriculture whose business it would be to use every help they could secure for the farmers. They could hook up the work of the school gardens more closely with the homes; they could look into landlord-tenant relations, especially in connection with rents and interest charged; they could encourage those who can afford it to experiment in planting a larger variety of fruit trees and vegetables and in passing on the assured results of experimentation to the tenants and the small proprietors.

Work for Women and Girls

The Lydia Club with branches in several of the districts holds meetings but has no definite pro-

gram of service. We suggested that these meetings be held monthly with the two-fold purpose of health education and Bible study. Nurses, doctors, and midwives are available to conduct the education in health and sanitation. Trained women can take charge of the Bible teaching.

Furthermore, the situation seems to call for a careful study of the needs of women and girls so that facts will be in hand to guide the women's department in making plans.

Play and Recreation

We called attention to the fact that practically all the recreation and play of the community was in the hands of persons who conducted games for the profit they could make through gambling. The purpose of the church should be to Christianize play and to conduct it under proper auspices. We suggested that landowners in the church furnish and equip volley ball and basket ball courts and eliminate gambling in connection with sports.

AFTERNOON CONFERENCE

Fifty persons, including 12 women, attended the afternoon conference. Practically all the church officers and the two pastors were in this group.

Mr. Higdon presented the outline prepared in the morning session. Two and a half hours were devoted to discussion, item by item, of the proposed program. All points were decided by vote.

It was agreed that the suggestions approved would be presented the next morning at a meeting of the congregation in the church at the *poblacion*.

One of the most interesting development in the afternoon session grew out of a discussion of the relations between landlords and tenants. One of the landlords asked if we thought they were treating their tenants fairly and justly. We replied that our information was too limited to give an adequate answer to that question. We had noted, however, that tenants who were not in debt to their landowners paid only one-third of the crop as rent while those who were in debt to their landowners paid one-half. Did the difference apply on the amount owed? The men replied that it was interest. We asked if a farmer had to pay one-half of his crop regardless of the size of his debt. Would a man who owes ₱50.00 pay a half the same as a man who owes ₱500.00. They replied that he would. We then asked if they had ever computed the interest to discover whether or not the rate they charged was legal. This point seemed to make a very strong impression.

There were two sides to the matter, as we discovered when Mr. Doroteo Malahay, a farmer about 70 years of age, said that he had been treating his tenants in a just and liberal manner because he wanted them to give to the church. "I have not gathered the gleanings of the tobacco nor the nubbins of the corn," he said in

Visayan, "although these belong to me. I have permitted my tenants to keep them, hoping that in turn they would express their gratitude by supporting the church. But they have given a *peseta* to the church and a whole handful of bills to the devil. What shall I do? I have been patient with them but I know what I will do. I will put those ungrateful tenants off of my farms and I will secure others who will appreciate what is done for them." When we asked if any of the members of the Protestant church were among the tenants who had been ungrateful, Mr. Malahay replied that some of them were Romanists but others were Protestants.

CONGREGATIONAL MEETING

On the morning of January 31, the men of the party left the Smith home at an early hour, hiked eight kilometers through the rain to Guihuln̄gan, and prepared for the congregational meeting at the church. Dr. Butterfield and Mr. Higdon first went to the public school where they addressed a company of forty teachers. The meeting at the church began at 9:30 o'clock.

About 75 people were present. After the devotions Dr. Butterfield was introduced and presented a series of mottoes or slogans for the guidance of the church. They were: (a) a community church; (b) an educated church; (c) better Christians as well as more Christians; (d) a new church building for a new Christian era.

He said that the organization of the Guihuln̄gan parish is the best for rural work he has

seen anywhere in his travels. He intends to recommend this type of organization to the Christians in China when he goes there soon. The leadership of this parish is deeply Christian. Perhaps there is need for emphasizing the training of young people to take the place of older men and women as they pass on. Continuing, Dr. Butterfield said, in substance:

The program we are presenting is meant to be suggestive. Some items in it may be new to the community but the church people who know the parish will doubtless think of many other applications of the principles we have outlined. The program, looked at as a whole, may seem to be a very difficult undertaking, but it does not all need to be finished tomorrow or the next day. This is an outline of activities for ten years or more. We are delighted to see that you are eager to make a start with it.

Following Dr. Butterfield, Mr. Higdon presented the points worked out in the conference the preceeding afternoon. Rev. Smith next reminded the people that they were well organized for certain types of community service but that they needed four additional committees in order to carry out the program adopted by the official board on the previous day. Stated briefly, the church organization centers in the *poblacion* with 19 districts scattered along two valleys, at distances ranging from 3 to 15 kilometers from the center. (See diagram, p. 29) It has a membership of 1600, of whom less than 5% live in the

poblacion, more than 95% in the districts. Six elders and nineteen deacons, one deacon in each district, make up the official board. There are 15 Sunday Schools, all in the districts, except one. Only one church service is held each Sunday, and that, at the *poblacion*. Members from all districts are urged to attend. The average number at these services is about 300. As many as 1,000 attend on Communion Sundays.

Each district is organized with a deacon, a captain, a secretary, a treasurer, a Sunday school superintendent, and a secretary, a treasurer, and one or more teachers. The Sunday Schools meet on Sunday afternoons in the homes, for only two of the most distant districts have chapels. The Christian Endeavor operates in nearly all the districts, not through the formal Sunday evening program, but as a propaganda meeting held on Saturday afternoons in the homes of friends of the members. The two pastors, sometimes assisted by a missionary, hold three one-day revival meetings in each district annually. The converts won in these meetings receive instruction before they partake of their first Communion.

The official board is called a Congress. Committees are named "Departments." The chief or head of each department reports at the monthly meetings of the Congress. Before the Butterfield visit the church had departments of elders, deacons, religious education, and women's work. In order to carry on a more adequate community

service, they organized the day we left, new departments of secular education, of health, of play and recreation, and of economic improvement.

This meeting of the congregation continued until almost noon. Then the party returned to the home of Eugenio Malahay where a delicious dinner was served before we took launch to cross to the Island of Cebu.

Diagram showing the districts

* 18 Busilak 80	
* 13 Pakwan 61	
* 16 Bagtic 100	19 Tubod
	Kinayan 43
12 Bolugo * 145	*
	* 17
* 10 Mabunga 48	Manligon 88
* 7 Anislag 42	* 15 Nagsaha 95
6 Tubod 67 *	
8 Kamhunda 78 *	* 14 Malabuyocon 58
4 Amodiong 95 *	* 11 Ilhanan 56
3 Balaysungayan 70 *	
	* 5 Alum 65
9 Tuba 95 *	
	* 2 Mabante 67
1 Central 145	
*	

The figure before the name is the number of the district, the one following, the number of church members.

The *poblacion* of Guihulnġan is located on the seashore at the point where two valleys meet like a capital V. This is called the Central district of the church and is number 1 on the diagram. The other districts lying along the two valleys are numbered in the order in which they were organized. From number 18 in Busilak to the *poblacion* is a distance of about 18 kilometers. Two of the most distant districts have their own chapels. The people from the other districts attend church at Central.

CHAPTER IV.

THE ILOCANO PROVINCES

It was part of the plan of the National Christian Council to sow seed ideas in as many localities as possible in addition to carrying on explorations in three restricted districts. Accordingly, invitations had been extended to pastors and missionaries to join the party and assist in the work at Guihulnġan, Baruyen, and Meycauayan. Dunlop, Tamayaw and Underwood had helped at Guihulnġan. A larger number assisted at Baruyen. Rev. Cecilio Lorenzana, district superintendent, and Mr. and Mrs. Alva W. Knoll, missionaries, of the United Evangelical Church in La Union; Mr. Apolinario Aquino and Mr. W. H. Fonger of the church of the Disciples in Ilocos

Sur; Harold E. Fey, Sociology professor in Union Theological Seminary and Miss Dale Ellis, secretary-treasurer of the mission of the Disciples of Christ in Manila joined our party at Laoag. Mr. Ceralde, inspector for Rural Credit Associations in Ilocos Norte, Ilocos Sur and Abra worked with us three days and gave valuable help. Dr. and Mrs. C. L. Pickett, Mr. and Mrs. Paul D. Kennedy, and Miss Edith Noffsinger, all of Laoag, took part in the Ilocos Norte survey.

CONFERENCE, GOVERNMENT OFFICIALS

At 4:30 on the afternoon of February 6th, a group of 16 met in the office of Governor Domingo Samonte. The heads of all the provincial government departments were present and kindly gave information regarding their work. The conference closed about 6 o'clock.

The population of Ilocos Norte is 255,000. There are 410 barrios and three municipal districts.

Health

There is a sanitary inspector in each municipality outside of Laoag, which has two. The plan is for these men to go into the *barrios* to vaccinate the people and give them injections. They are supposed to visit each nearby *barrio* once a month and the more distant ones bi-monthly. They inspect the stores to see if the food offered for sale is clean. There is one doctor for

every two or three municipalities. The province has seven such doctors who receive their salaries from the provincial government which in turn secures it from the municipalities served. The province also has four district nurses, two Red Cross dentists and 10 puericulture center nurses.

Upon inquiry we learned that some of the *barrios* are visited only once or twice a year. There are four emergency hospitals in as many different municipalities. The puericulture organizations conduct a maternity ward in each. These hospitals are not very well patronized except in emergency cases.

Education

Mr. Milling, Division superintendent of Schools, said that he did not have statistics with him but he gave the number in school (first grade to fourth year high, inclusive) as 28,000. Between 50 and 60% of the children of primary age are not in school. There are 198 schools of all kinds in the province. Five of these are high schools, about 150, primary schools, and the remainder, elementary grades. As there are 413 *barrios* in the province, about 260 have no school. However, children who live in one *barrio* are permitted to attend school in other *barrios* and this often happens.

The elimination of pupils in the primary schools is usually accomplished in one of two ways. Beyond the first grade all who have been promoted the previous year are accepted. After

they are enrolled as many new pupils as possible are accepted. In the first grade and in cases of new applicants in other grades, the influence of the *teniente* and of the parents who helped build the school is a determining factor in the decision.

Mr. Milling said that a pupil must complete at least four grades for permanent literacy.

In reply to an inquiry about the kind of work done by graduates of the Trade School, Mr. Gil Raval, for many years supervisor of industrial work for Ilocos Norte, said that 20 of last year's class of 24 are now practicing their trades in *barrios* or *poblacions*. However, the students of the Rural Farm School at Batac come from the families of small land owners or tenants and have no strong incentive to return to the land. More graduates of this school go to Mindanao, Hawaii and the United States than return to the farms.

Agriculture

The Bureau of Agriculture has two men in Ilocos Norte studying conditions, especially in connection with the cultivation of cotton, maguey, and rice. One of these representatives was in the meeting. He said that they attempt to find out the best varieties of seed to use. They distribute printed matter wherever they go but they have made no surveys for individual farmers. Their time is limited but they are willing to go to the *barrios* if called.

Rural Credit

Mr. Ceralde of the Rural Credit Association said there are organizations in 17 of the 18 municipalities of Ilocos Norte; in 21 of the 28 of Ilocos Sur; and in 11 of the 17 of Abra.

CONFERENCE WITH MISSIONARIES

On the evening of February 6th at 7:45, the group met to decide whether the exploration should be made in Batac or in Baruyen. After considerable discussion, it was decided to spend one day in Batac and the remainder of the time at Baruyen.

Dr. Butterfield stated that he desired to do in the community what would be most valuable for the church in the next ten years. The church should serve the entire community and one of the best ways in which it can render this service is to bridge the gap between the government agencies and the people. About 260 of the 410 barrios of the province have no schools. This fact indicates the problem in the realm of education. Further study may show similar needs in other departments of service.

BAAY, BARRIO OF BATAC

Baay has the reputation of being one of the most progressive *barrios* in the province. It belongs to the municipality of Batac, a town 18 kilometers south of Laoag. Batac has 34 other *barrios*.

On the morning of February 7th, the party visited the Baay school. Here we found both primary and elementary grades. There are 100 pupils, divided into two classes, in the first grade. We were all intensely interested in the way in which the teacher of that grade conducted her class. She was instructing the pupils in the use of English but at the same time giving them a practical lesson about the various kinds of food that they should eat. She examined several of their lunch baskets, showed the contents to the pupils, asked them what was lacking, and urged them in the future to bring fruit or vegetables. We also visited briefly in grades two and four. In each room we saw a Treasure Chest and learned from the teacher that the pupils had been much interested in this gift from American children and had written letters of appreciation.

Teniente

We went next in this *barrio* to the home of the *teniente* where we visited about two hours. He informed us that the *barrio* furnished the labor and materials for the intermediate part of the Baay school. They raised P700.00 to apply on the cost of the entire building. The municipality contributed P700.00 and later the Insular Government gave P4,000.00. More than one half of the site was donated by one man and the remainder was purchased out of the P700.00 raised in the *barrio*. Nearly all school-age children are now in school. When asked if the people expected

anything from the school training which would help their children be better farmers, the *teniente* said that they did not. He has three children in school, one a 13 year-old boy in the 5th grade. This lad has no garden at school but has had a garden at home during vacation. This was due to the school influence.

Tenant-Landlord relations

About half of the people in the *barrio* are landowners, the others, tenants who own live stock and farm on a small scale. The largest farm in the community contains only about 2 *hectares*. The landowners live in the *poblacion*. This *teniente* himself owns seven-tenths of a *hectare* and rents a smaller place.

Farmers here go to other localities to help plant or harvest rice after they have done their own farm work. The tenant furnishes everything and pays half of the crop. The people in this *barrio* are unusually free from debt, the heaviest indebtedness of anyone being about ₱30.00 or ₱40.00. No agricultural help or advice is given the people here from any source.

Health

The sanitary inspector, and sometimes the nurses, come to the *barrio* twice a month.

Reading Material

Only 5 people in the entire *barrio* take any newspaper. They read an Ilocano periodical.

Emigration

About 20 person from this *barrio* have gone to Hawaii, 5 of whom later returned to the *barrio*. But four of these went back to Hawaii. Five of the total number left their families in the *barrio*. All the others were young and unmarried. They have sent to their families between P100 and P200 each year. The longest anyone has been in Hawaii is 7 years. The families of those who have gone fare a good deal better than those whose husbands remained here.

Only 2 of the 20 went to the United States. Those who remained in Hawaii send back money in more liberal amounts than those who went to the mainland. The ones who proceeded to America were better educated. All had had some intermediate work and a few had finished the intermediate school.

RURAL FARM SCHOOL

The party spent 3 or 4 hours at the rural farm school, eating their lunch and taking their *siesta* there on February 7th. There are 75 students of high school rank and 175 of intermediate grade in this farm school at Batac. From the 5th grade to the 3rd year high school, inclusive, each pupil devotes two and a half hours a day to actual agricultural work. In addition to this, the classroom work in agricultural subjects takes about one-fourth of the entire time. The remainder of the schedule is devoted to other academic subjects.

The students here are equal or superior to those in the regular course so far as academic standing

is concerned. The teaching staff numbers nine, of whom 4 give instruction in agricultural subjects. The Principal, Mr. Krisanto, is a graduate of the College of Agriculture at Los Baños.

On the school grounds in the afternoon a conference was held with Mr. Leon Verano, Batac Councilman, and Principal Krisanto, of the school.

Dr. Butterfield raised this question, "Would it be possible for this school to give a short course for from 10 days to two weeks for a limited number of selected farmers, chosen among the younger men, one from each of the 35 barrios of Batac?" The Principal at first seemed to think that it could not be done because his teaching staff is already heavily loaded. As the discussion continued and it was suggested that the provincial health officer, the rural credit agent, the representatives of the Bureau of Agriculture, and others could give some of the lectures and that programs for entertainment, such as lectures, illustrated with stereopticon slides, games, etc., could be furnished from other sources, the principal indicated that he thought the plan was feasible.

Councilor Verano said that he could get a man for the short course from each of the 6 barrios under his supervision.

CONFERENCE, OFFICE OF MUNICIPAL PRESIDENT

Our party next met the Municipal President and 15 others representing various government

and individual interests for an hour and a half in the President's office in Batac. Dr. Butterfield spoke briefly to the group, giving especial attention to the suggestion that the rural high school offer a short course for the *barrio* farmer. He said that after the first short course had been completed, each *barrio* could take part in the annual garden day on a competitive basis to determine which farmer in each locality had made the greatest improvement in his farm during the past year. The one who won the prize from each *barrio* would be eligible for the short course at the rural high school the succeeding year. The *Presidente* asked what could be taught these old farmers.

Dr. Butterfield replied that the most progressive men should be selected, not those too old to want to learn improved methods of agriculture. The faculty at the Farm School could give such men some valuable suggestions.

One Councilor said that the students in the rural high school are too proud to work. They do not put into practice what they learn. So this idea of a short course for the men who are already engaged in farming is excellent. We cannot wait for the students to improve economic conditions, but the men already engaged in farming may be able to do it. However, the greatest need in this locality is water. How can we get it to irrigate our farms?

Dr. Butterfield told of a county in northern China where the people had had wells for years

but about a decade ago, they began to dig them in large numbers until now they have 25,000. One well will irrigate two hectares. There are 400,000 people in this particular community. (A county is not a province but a political division something like a province.)

In order to get an expression of opinion, a vote was taken of all present regarding the desirability of a short course such as Dr. Butterfield had outlined. Practically everyone thought it would be a good thing.

Another young man said that the rice crop had been a partial failure even in the years when there was no water shortage. He wanted to know the reason. Dr. Butterfield said that he could not tell off-hand. It is in situations such as this that the expert advice of the Bureau of Agriculture should prove helpful.

The supervision teacher, Mr. Roasa, said that the *barrio* people not only give the school sites but also furnish materials for the buildings and make the furniture for *barrio* schools.

CONFERENCE AT CHURCH

Our party went from the office of the *Presidente* to the church where a group of 25 people had met. Dr. Butterfield spoke briefly about the principles underlying the community parish idea. Mr. Higdon reported in detail the suggestions worked out at Guihulñgan. The purpose was to give the leaders of the church some ideas which they could use in their work.

CHAPTER V.

THE BARUYEN EXPLORATION

In view of the fact that it had been decided to devote the major part of our time to an exploration at Baruyen, about 55 kilometers from Laoag, the party started north on Saturday morning. We stopped at two or three *barrios* and one *poblacion* en route.

Teniente

Baruyen may be best described as a "place." It is neither *poblacion* nor *barrio* in the strict sense of the word. There are three houses, a school house and a church near a river which flows through the valley to the sea. The *teniente*, Mr. Martinez, lives not far from this center in the *sitio* of Banban. He said that there are 66 men who pay cedula tax in the *barrio*. The population is about 400. All of the people are farmers and all own some land. The farms range in size from one-half to 2 hectares. The crops are rice, cotton and tobacco. Because of their location with the sea on one side and the mountains on the other, they have rains every month in the year except March.

Schools

The school has the first four grades. Last year with only two teachers many pupils were excluded but this year with three teachers all can enter who

desire. There is much illiteracy among people around the age of 40. Later at the church 30 out of 55 indicated that they could read and write, but all except 5 were young people.

Health

The sanitary inspector comes to the *barrio* two or three times each month. It is his practice to visit the *teniente* first and if this man knows of any sick, they go together to visit them. A doctor from Bangui, eight kilometers away, comes to this *barrio* on call. Patients pay for their medicines only.

Emigration

More than 20 men have gone from this little community to Hawaii. Some have been there 9 years and the majority 4 or 5 years. All have sent money back to their families.

CONFERENCE AT BURGOS

Burgos is the municipality to which Baruyen belongs. We went there especially to secure information about economic conditions from Mr. Sionil who for three years has been stationed in Burgos with a land party making a cadastral survey. He and some of his men were present. Mr. Ceralde, agent of the Rural Credit Association, gave valuable facts about the conditions of the farmers. Several members of the church were present and one of the men connected with the plant husbandry center.

We learned that the municipality has a population of about 2,300 and that in the survey just finished, the boundaries have been fixed for 4,100 lots. The farms range in size from 1 to 30 hectares. The large farms extend up into the foothills. Of the small holdings, the majority are not made up of contiguous lots. But the lots belonging to any one owner are nearly always in the same *barrio*.

Rural Credit

There are 209 members of the Rural Credit Association in this municipality, 21 of whom are borrowers and 4, depositors. The total amount of deposits is ₱22.50, the amount borrowed is ₱1,210, of which about ₱800 is over-due.

For example, 10 years ago two men borrowed ₱250 each. Neither one has repaid. This fact has become generally known and has worked to the detriment of the Association. Many people owe small sums. However, about 40% of the borrowers have repaid. Five hundred people in this municipality pay cedula tax.

Church Membership

There is a membership here of about 100 with an average attendance of 30 in the *poblacion* church. There are members in four of the nine *barrios*.

AN ENLARGED PROGRAM

On Sunday morning, February 8th at 8:00 A.M., our party met in the school house with

Mr. Adriano Aguirre, pastor of the church; Mr. Juan Mata; Miss Flora Manuel, Bible Woman; and Mr. Kennedy. The conference continued two hours and a half during which time several of the officers and other leaders of the church joined us. It was agreed that suggestions worked out should be presented to the congregation when it met at 10:30 A.M.

Mr. Kennedy drew on the blackboard a sketch of the district, showing the *barrios* in which there are Protestants, in which there are chapels, the number of members in each place, and the distance of each *barrio* from the center where the church is located. There are 20 *barrios* and *poblacions* in the district. The discussion centered about the following points:

Evangelism

In view of the fact that very little religious education has been attempted in any of the *barrios*, we suggested that a week-day class might prove helpful. Accordingly, the people listed fourteen *barrios* in each of which there is at least one person well enough educated to conduct a class. A leader was named for each *barrio*. Furthermore, the group thought it necessary to offer some training courses for this kind of service. They included that in their suggestions.

Education

The church has a special responsibility in the field of education because of the large number of

illiterate adults in this community, and also because some of the children are excluded from school.

Health

Our suggestions for the health of the district included a program of education to induce the parents to put into practice the teachings their children receive regularly in the schools; further utilization of government health facilities and a larger use of doctors in private practice; a more adequate use of the trained nurse; and especially an earnest attempt to discover how the services of the Mission hospital at Laoag may be extended into the *barrios*.

Agriculture

The farmers of this district think that their irrigation system has alkalized the soil and decreased its fertility. At any rate, the yield of rice has gradually decreased since irrigation began. The farmers are at a loss to know what to do. We suggested that the church begin by educating its own members to make use of the agricultural facilities at present available. These include a Plant Husbandry Center and a poultry demonstration farm at Burgos; two representatives of the Bureau of Agriculture who will give help if called; and a private fruit, vegetable, and poultry farm not far from the church.

The church should also encourage cooperation in rural credit and in marketing.

Two other lines of need, women and girl's work and play and recreation, were listed but not discussed.

CONGREGATIONAL MEETING

At about 10:30 the meeting at the school house adjourned and reconvened in the church nearby. When the sessions opened there at 11:00 o'clock, there were 55 present besides our party.

Mr. Kennedy sketched briefly the plan of Dr. Butterfield's work. Dr. Butterfield then presented some slogans for a community-serving church. Rev. Cecilio Lorenzana, who had translated these slogans into Ilocano and had been thinking about them, spoke at length most effectively regarding their meaning.

Mr. Higdon next presented the suggestions worked out at the conference in the school house. The interest of the group was well sustained throughout but it reached its height in connection with the discussion of health and sanitation and adult education. Of the 55 present at the beginning of the meeting, 30 indicated that they knew how to read and write in Ilocano but only 5 of that number were among the older people. The interest in health was further indicated at the close of the church service (about 2:30 P.M.) when a score of people gathered about Dr. C. L. Pickett to have their ills diagnosed and to receive medicine.

Some opportunity was given for discussion from the floor during this presentation. However, a detailed discussion of the suggestions did not

take place until 4:00 o'clock in the afternoon. When Mr. Higdon finished his presentation at 1:00 o'clock, the regular church service began. Following it, the Communion was observed and the congregation was dismissed about 2:30 P.M.

CONFERENCE, DISTRICT COMMITTEE

At 4:00 o'clock in the afternoon our party met in the church building with Mr. S. Campaño and a committee of 6 members. This committee has general supervision of all religious work in the entire Baruyen district. Mr. Campaño presided and directed the discussion to the points which had been worked out during the session at the school house and later had been presented to the congregation. The committee approved the plan to have a week-day class in religious education in the 14 places which had been listed in the morning. It also decided that an institute would be necessary to train these *barrio* teachers. After a thorough discussion, it was voted to hold the institute the second week in March and a committee was appointed to work out the program. (Later: An enthusiastic report of an institute held for 22 persons from March 9 to 14 has reached the N. C. C. office).

This specific project was so well understood and so much enthusiasm had been shown regarding it, that it seemed best to leave the remaining suggestions for a later time. Therefore, at the end of about an hour and a half the conference adjourned.

CONFERENCE, PASTORS AND MISSIONARIES

Dr. Butterfield wished to get the opinions of the various pastors and missionaries present regarding the feasibility of the community parish plan for general application. Therefore, we met in conference at 5:30 with Mr. and Mrs. Alva W. Knoll, Dr. and Mrs. C. L. Pickett, Miss Dale Ellis, Messrs. Fey, Kennedy, Fonger, Campañano, Sionil, Aguirre and Lorenzana.

Dr. Butterfield asked whether or not they thought the program worked out for the Baruyen district sound in philosophy and capable of use in other parts of the Philippines.

Mr. Fonger urged the necessity of using tact in all this work lest the government agencies get the idea that we are opposing them. School, agriculture and health ventures call for care in this respect.

Mr. Kennedy raised the question of the wisdom of asking the *barrio* people to come to the *poblacion* for their church when we are arguing that health, agricultural, educational and other helps should be taken to them in the *barrios*. Dr. Butterfield replied that the same question had arisen in China. There may be other worship places than the one at the *poblacion*, or the principal worship place may be in a *barrio*, as in the case of Baruyen, but the more there are, the more difficult the matter of self-support. It was also pointed out that most of the municipalities in this territory are more nearly in the geographical

center of the *barrios* than is the case in either the Guihuln̄gan or the Baruyen districts.

TWO SHORT CONFERENCES

The Butterfield party left Laoag to return to Manila on the morning of February 10th and reached Vigan in time for lunch. There in the afternoon at the home of Mr. and Mrs. W. H. Fonger a conference was held in which 6 Filipino and 7 American church men and women took part.

Dr. Butterfield presented his ideas for an effective rural church under the following heads: (1) a community parish; (2) a community-serving church; (3) an educated church; (4) better Christians as well as more Christians; and (5) a self-supporting church.

Miss Helen Wilk of the Methodist Mission told of the "Church Day" in their Ilocos Sur district. This is held once a month on Sunday. In the morning they have the regular Sunday School and church services and the meeting of the Official Board. In the afternoon, classes are held. In the evening the young peoples' meeting is followed by an Evangelistic Service. There are 322 *barrios* in this district with a total of 27 churches. Some question was raised regarding the advisability of attempting to have a community parish. In the discussion on this point, Miss Wilk brought out the fact that in one community they have 3 barrio churches located within about a ten-minute walk of each other. Two of them

are thriving, but one is practically dead. Perhaps this is to be expected in any municipality where each of a number of *barrios* attempts to have its own church.

On the evening of February 15th from 5:15 until 8:00 o'clock at Wesley Hall in Cabanatuan, a group of about 30 persons representing the various interests of the town and province met with Dr. Butterfield's party for supper and conference. Attorney Buenaventura Lopez, a member of the Executive Committee of the National Christian Council, had arranged this meeting and provided the refreshments.

Dr. Butterfield spoke of the rapid growth of cities in the United States during the last three decades. Thirty years ago, Detroit, for example, had a population of only one hundred thousand. Now its population numbers a million and a half. Cities are centers of financial, commercial and social interests.

The people in the country during the past have been roughly divided into two classes: (1) Land-owners; (2) Poor, uneducated tenants. But since the war, rural reconstruction work has held the center of the stage so far as the country people are concerned.

In India Gandhi says that the future of the people there depends upon the villagers. In China in the last 9 years the interest in rural reconstruction has increased immensely. Such expressions as "the people's welfare," "the people's

school," "the people's health" are commonly used today.

But the aid afforded by our scientific age has not reached the farmers in many parts of the world. In the United States 25 years ago, there were thousands of farmers who did not believe in agricultural experiment stations and other aids offered them by the Government. In other countries today, the men who live on the soil are not generally aware of the helps they need.

The importance of the farmer's place in our civilization becomes plainly evident when we remember that he produces our food. He has a further responsibility in keeping up the productivity and retaining the fertility of the land, for should the soil become exhausted, the human race would be doomed.

Dr. Butterfield enumerated two of the impressions that he had formed about country life in the Philippines. The *barrio* people are better off than the people in the villages of India and China. For one thing, population is not nearly so dense here. There has been remarkable development in facilities for health and sanitation and education. Yet in spite of these facilities hosts of people in the *barrios* are as yet unreached.

Following Dr. Butterfield's presentation, there was an animated discussion centering around the question of adult education for the excluded children, and landlord-tenant relations. The fact was brought out that in the province of Nueva Ecija,

the small farmer has practically no opportunity to borrow money at a legal rate of interest.

Much interest was shown in our statement that Dr. F. C. Laubach has been able to teach illiterate Moros how to read in an hour. One teacher said that he would like to know the system because he believed that if it could be used in their dialect, it would revolutionize the teaching of adults.

CHAPTER VI.

THE MEYCAUAYAN EXPLORATION

On Saturday morning, February 14th Dr. Butterfield and Mr. Higdon, accompanied by several pastors, students and missionaries from Manila, went to Meycauayan, Bulacan, to carry out a third exploration. Rev. Pedro Cruz, district superintendent for the Manila area, in conference with several others, had decided that Meycauayan would be the best place in this field for this type of work.

The population of the municipality is about 20,000. There is a total of 16 *barrios*, 7 of which have been incorporated in the *poblacion*. There are two Protestant church buildings in the community, one in the *poblacion*, the other in Bignay, about 6 kilometers away. The total membership of the church is approximately 200. These members are in 12 localities. There are from one to 80 in each locality. The church is located in one of the *barrios* which has been incorporated in the *poblacion*. That particular *barrio* has no church members.

The pastor, the deaconess, the public health nurse who gives a good deal of time to Christian service, and three or four officers of the church, were present at this first conference. After making a preliminary statement in which he referred to the findings of the Jerusalem Conference regarding rural work, and told of the studies he has been making in South Africa, India and China, Dr. Butterfield asked the pastor and others to give us some information about the church.

This church has been working in the community about 25 years. It is entirely self-supporting. Its budget amounts to ₱51.00 per month. A chart on the wall listed the names of 31 givers whose offerings amount to ₱45.20 monthly. Loose offerings make the balance.

Activities of the Church

The Sunday school meets from 9:00 to 10:00 A.M. with an average attendance of about 70. The Worship Service follows from 10:00 to 11:00 and has an attendance of about 30. The Epworth League meets in a *barrio* in the afternoon. It has 15 active members. The Womens' Society holds meetings in 3 *barrios* in the afternoons. There is an evening preaching service each Sunday to which about 40 people come.

The mid-week meeting is attended by from 20 to 30. Outdoor propaganda meetings, held during the dry season, continue a week in a place. In one such meeting held recently, there was an average attendance of 30, ten or 15 of whom were

not members of the church. This was in a *barrio* three or four kilometers from the center. The Junior League with the Deaconess in charge, meets every afternoon in the week except Sunday. The Deaconess goes from place to place and holds meetings of this League.

The attendance at Sunday school is about half children and half adults. There are four classes for children, 3 for adults. Nearly all of the adults can read the dialect.

There is a Sunday school at Bignay every Sunday morning with an attendance of about 30. That makes a total average attendance of approximately 100 out of a membership of 180 or 200. In the afternoon, there is a Sunday school at Lungos in which most of the children are Catholic.

As a rule children do not remain for the church service, but about the same adults who come to Sunday school also attend church.

In reply to an inquiry as to whether or not the people from the *barrios* would walk very far to attend the central church, the pastor said that the largest number of their members came from Lungos, 2 kilometers away from the church building. They walk to and from church and go to both morning and evening services, making a total of 8 kilometers each Sunday.

The number of new members added to this church each year is about 10. Approximately half of them come from families of the church. The growth in church membership is steady. During the last 2 years, the pastorate of the

present minister, two-thirds of the converts have been above 20 years of age. The adult membership (above 16 years of age) forms about 50% of the total.

Occupations

There are between 50 and 60 families in the church who make their living by farming, fishing, and working in the wooden-shoe factories.

All the farmers are tenants. If the tenant owns a carabao, the owner pays for transplanting the rice. If the landlord owns the carabao, the tenant pays this bill. It costs from P10.00 to P12.00 per hectare to transplant rice. The tenants subtract from the crop the amount they have used for seed and give the owner one-half of the remainder.

Play and Recreation

Nearly all the *barrios* have volley ball teams. These come together in the *poblacion* on Fiesta Day for inter-barrio contests. When we went in the afternoon to the *barrio* of Bignay, we saw two or three good volley ball courts in as many *barrios*.

Health

In general the church members are healthy. However, in the *barrios*, in case of sickness, the people still prefer the services of the herb doctors. The public health nurse, who is a member of the church, visits each *barrio* once a month,

going from house to house, spending about 15 minutes in each place. She treats the sick and gives health instruction wherever she calls.

BIGNAY

At 2:00 o'clock in the afternoon, several members of our party started to walk to Bignay and arrived at the *barrio* at 3:15. The *teniente* had been in the field threshing rice but a messenger called him and we had more than an hour's talk with him.

"There are sixty families in the *barrio*," he said. "Twelve families who live here have one, two, or three hectares each. One man who owns about 10 hectares also lives here. The others who own larger areas live in Meycauyan or Polo." The *teniente* himself has about a hectare and a half.

Tenants are generally in debt. The farmer borrows money or rice from the landlord at planting time. He repays in produce at harvest time when the price is always lower than at any other season of the year. Therefore, he repays more than he receives.

School

The Primary School in this *barrio* has the first and second grades but only one teacher. All children of school age are in school.

Health

The most common diseases are fevers and colds. The sanitary inspector comes to this *barrio* only infrequently and then to give injections in case of epidemics. However, private doctors come on call and their charges are from fifty centavos to one peso.

SUNDAY MORNING SERVICE

Dr. Butterfield and Mr. Higdon attended the Sunday morning service at Meycauayan. They were present for the latter part of the Sunday school session and for all of the worship period. The church service was conducted in an orderly, impressive manner. A robed choir which sang a processional and a recessional added greatly to the dignity of the meeting. The number present was larger than the average because this was a special day in celebration of the founding of the church. Rev. José Gamboa spoke on the subject "Yesterday, Today, and To-morrow."

The church officers set 4:30 P. M. on the following day for the final conference with Dr. Butterfield to discuss some suggestions for an enlarged church program.

CONFERENCE CHURCH OFFICIALS

From 4:20 to 7:20 P. M. on February 16, Dr. Butterfield, Mr. Higdon, Rev. and Mrs. A. R. Huber, and Rev. Francisco Galvez met with the pastor and officials of the church.

At the beginning there were 24 present. There were 50 before the session closed. They represented all the organizations of the church. Dr. Butterfield asked them what suggestions they could make for an enlarged, more aggressive program along the lines of (1) evangelism and religious education, (2) education, (3) work for women and girls, (4) health and sanitation, (5) play and recreation, and (6) economic improvement.

In order to illustrate the type of work that might be done at Meycauayan, Mr. Higdon discussed some of the suggestions worked out at Guihulnigan and Baruyen for evangelism and religious education.

The discussion which followed resulted in a program including the points suggested by Dr. Butterfield.

Evangelism and Religious Education

It was decided to start classes in week-day religious education in as many *barrios* as possible. The officials asked that students from Union Theological Seminary go to Meycauayan to demonstrate how to conduct these classes. After that, however, local *barrio* leaders, trained each month by the pastor, will do the teaching. Three or four *barrios* were listed and a teacher or two named for each. The group also voted to send teachers to start classes in certain *barrios* where the church has no members.

A committee of five was appointed to work

out details and to make further plans for evangelism and religious education.

Adult Education

We learned that the percentage of illiteracy, especially among the church members, is low. But people are not well supplied with reading matter. Fourteen families, probably 60 people, receive the Tagalog Methodist paper, "Mabuting Balita." We suggested that the church push a subscription campaign for this journal, that a larger number of Bible portions be circulated, and that "*barrio* readers" be appointed. One young man volunteered to become a *barrio* reader for his community. He has since reported that he gleans items of national and international interest, including religious news, and reads them to the people who come to his shoe factory on a given evening each week.

A committee was appointed on adult education.

Health and Sanitation

The officials decided that the church should concentrate its attention on three lines of work in this field. ((1) Try to introduce the antipolo system of toilets as widely as possible; (2) make a careful study of health and sanitary conditions in one or two barrios to determine the needs; and (3) carry on health education through the distribution of folders, charts, etc.

The Public Health Nurse was appointed chairman of a committee on health and sanitation. By vote of the group that evening, Dr. R. F. Brady was asked to help the health committee in its *barrio* survey. From March 5 to 7, Dr. Brady and Mr. Higdon assisted in a thorough study of one *barrio* and a more cursory inspection of three or four others. Their findings have been sent to the Health and Sanitation Committee of the church.

Economic Improvement

The best farmer in the church was appointed chairman of a committee on agricultural improvement and authorized to select the other members of his committee.

Play and Recreation

The officials discussed methods of furnishing play and recreation for the church members and others and appointed a committee to work out details.

CHAPTER VII.

THE MANILA CONFERENCE

In order to give wider publicity to the facts secured, to test the suggestions made to the churches, to discuss the type of training needed by rural workers, and to formulate findings on rural Christian work, a conference was called to

meet at the Union Theological Seminary building, February 18 to 20.

Five sessions were held and the number present at these sessions was from 25 to 45. These people represented all phases of religious work. A number were members of the Executive Committee of the National Christian Council.

At the opening meeting, Mr. Higdon announced that the actions taken would be in the form of recommendations to the Executive Committee of the National Christian Council. A Findings Committee was appointed to draw up a series of recommendations.

In introducing Dr. Butterfield, Mr. Higdon outlined the itinerary and discussed the method of procedure. Dr. Butterfield then explained what he had in mind by a committee parish and what he meant by a community-serving church. He laid special emphasis upon the point that the church ought to espouse the cause of the small man.

One session of an hour and a half was devoted entirely to a study of the training of workers for rural areas. The two final sessions, totaling three hours and a half, were given to a discussion of the Report of the Findings Committee. The Report adopted by the group is as follows:

REPORT OF FINDINGS COMMITTEE

- I. We believe that the community parish must be "the central feature of any plan

for advance" among the Evangelical Churches of the Philippine Islands. We accept as a description of a community-serving church the words of Dr. K. L. Butterfield:

"A Community-serving Church has a policy of welding personal religion and social service into a program that seeks "the abundant life" for both members of the church and the community as a whole;" it secures 'better Christians as well as more Christians;' and has 'work for every member and every member at work.' "

II. We approve the idea of the community parish. In principle it is already practiced somewhat in the Philippines. We believe that in general in each municipality there should be only one Evangelical Church, and

That in each barrio the Christians should be organized into a district group, which shall be a branch and an integral part of the community church.

III. We commend the Guihulnigan form of church organization as an example of what we mean by the term "Community Parish," and recommend that a clear and simple account of its plan be distributed as widely as possible.

IV. EVANGELISM AND RELIGIOUS EDUCATION IN THE BARRIOS.

We recommend that the Evangelical Churches stress the importance of making Christian character central in the work and teaching of the church as a means of developing personality.

We suggest that the churches stress the importance of participation in community life as a vital element in character building; that it seek to show the relation between honest, daily toil and good character.

We believe that the church must demonstrate the technique as well as proclaim the message, and that complete redemption for individuals is impossible without a definite and planned progress in a corresponding redemption of the social order. In order to achieve full and sound growth in Christian character, it is necessary that pastors be community-minded and able to take the leadership in community development as well as competent to serve as life counsellors for rural people.

More specifically, we recommend that the churches consider the following suggestions for strengthening their work in Evangelism and Religious Education:

Evangelism (Especially further use of the religious education method.)

(a) A week-day class in religious education in each district.

(b) A class for adults during the sessions of the D. V. B. S.

- (c) Monthly meetings of the council of religious education at the church: (a) to transact business. (b) to teach district leaders.
- (d) A yearly institute for leaders and teachers.
- (e) A class for prospective church members.
- (f) Subscription campaigns for the church periodicals.

V. EDUCATION.

We believe that it is absolutely imperative that the entire membership of the Evangelical Churches should become literate in the shortest possible time. We, therefore, recommend the adoption of the slogan, "Every child literate in English, and every adult literate in the dialect." We further recommend that the following steps be taken:

1. The church campaign to have the children of all its members in school. A "Go-to-School Sunday" would help.
2. The church should endeavor to make literate the children who are not in public schools by organizing them in classes.
Sundays might be used.
3. The church should organize literacy classes among illiterate adults in every *barrio*, using volunteer help who would themselves be trained in an institute for that purpose.
4. The church should provide for continuing education for both illiterates and literates.

The National Christian Council could help in providing materials and in making studies of method. Materials needed: Periodicals, charts, pictures, songs, stereoptican, movies, phonograph records.

The Union Theological Seminary could help in selecting story materials from the Old and New Testaments for "a *barrio* Bible," of "the Stories Jesus Told" and "The Stories Jesus Knew."

5. Landowners in the church should take the initiative in securing sites and funds for public schools.
6. Church members and leaders should do everything in their power to bridge the gap between the school and the people, and to make the teachings of the schools effective in the homes.

VI. HEALTH.

We recommend that the missions and churches use the existing facilities to the fullest extent in reaching the people of the *barrios*, if possible by regular visitation of doctors or nurses or both, using the mission hospitals as bases of activity to reach as far as funds allow.

We urge that the churches lead people to make the fullest use of existing health facilities, such as

1. Reputable doctors in private practice.
2. Puericulture nurses and midwives.
3. Sanitary inspectors.

4. School dispensaries.
5. Red Cross Dentists.
6. Nurses and doctors in the Mission Hospitals.

A Health committee of the church can find out dates of visits of health officials and gather people at schools for treatment.

That preachers, Sunday school teachers, Missionaries, Bible Women, etc., cooperate in a program of health education for sanitation, hygiene and prevention of diseases, stressing the use of doctors, hospitals, and other facilities both to treat and to educate.

That the district organization of the churches consider the advisability of having trained nurses to further their health programs.

That the larger agencies of the church put on a program of health education through the vernacular press.

VII. ECONOMIC IMPROVEMENT.

Since agriculture is the basis of life for fully nine-tenths of the people of the Philippines, we urge that the church concern itself with the question of the economic improvement of the rural communities through fuller use of the existing governmental facilities for the development of agriculture such as

School gardens.

Soil surveys.

Improvement of breeds of livestock and poultry.

Better seed.

Larger varieties of fruit trees and vegetables, etc.

We recommend that the church do all in its power to secure justice for the tenants and small landowners in the community, and to keep the relations between owners and tenants on a basis of mutual respect and fair-dealing.

We urge the church to persuade the landowners to exact only legal rates of interest on loans, and to persuade them to take the initiative in experimenting with promising crops and methods for the sake of the small man.

We suggest that a very fruitful field of service in the communities lies in rendering effective such agencies as active and competent rural credit associations.

We urge the church to do all it can to discourage the habit of debt.

We believe that much good can be served if in each *barrio* some small industries can make profitable the spare time of the people between the crops when they are otherwise idle. Great care must be used, however, to be sure the products of such industries find an adequate market. Suggested products: Sewing, weaving, hats, shoes, fishing, carving, shells, salt, poultry, floor mats.

We urge the community church to use its building and its personnel to assist in the general organization and cooperation of the community.

VIII. PLAY AND RECREATION.

We recommend that the community church Christianize play and recreation by seeing that

it is conducted under the proper auspices, and for worthy ends. We believe games for old and young help Christianity express its essentially joyful genius. We suggest that music and the drama, organized on community lines, offer to the community church a fruitful field of service, which at the same time expresses the Christian message in a new way. The church can take the lead in getting the people to provide:

1. Volley ball, basket ball, and tennis courts (any or all).
2. Band instruments.
3. Facilities for community dramas.
4. A community playground with apparatus for children as well as youth and adults. Adequate supervision and direction is very important. Pastors of churches can render great service as volunteer play directors if they are properly trained.

IX. WOMEN'S AND CHILDREN'S WORK.

We recommend that the community church lead in organizing a response to the special needs of women, particularly those affecting child care. To this end,

1. Puericulture centers should be started in each community. The church can help by getting in touch with the Bureau of Social Welfare, 1843 Rizal Ave., Manila, and asking them to send materials and a worker to organize the community.

2. The community women's club should be organized when it becomes possible to foster among women,
 - (a) general continuing education.
 - (b) health education for themselves and their families.
 - (c) community activity in civic matters.
 - (d) religion.
3. The women of the community can lead in securing playgrounds with apparatus for children as well as adults, and adequate supervision and direction.
4. Women can lead in securing adequate teaching in social hygiene for the youth of the community.

X. We recommend that as a general principle the church cooperate with and use to the full the existing agencies of the government.

XI. GENERAL RECOMMENDATIONS.

We recommend that the board of trustees of the Union Theological Seminary fashion the curriculum and laboratory technique of the institution definitely to meet the needs of the community parish in rural life.

We suggest that the Protestant institutions of higher education through their science departments and in other ways, tie up their work definitely to the economic and social needs of the

Philippines through experimental gardens and other practical laboratory methods.

We recommend that the Union Theological Seminary

1. Cooperate with the University of the Philippines in giving a course in rural sociology;
2. Arrange for students for the ministry to be given a short course of about one month at Los Baños at the Agricultural College so that they may learn something of the practice of scientific agriculture, may develop an appreciation of the technical aspects of farm improvement, and may get the atmosphere of a rural life that promises help for the *barrio* man.

We recommend that candidates for the ministry whose interests may be directed to rural work be urged to take their secondary schooling in a rural farm school instead of a regular academic high school.

XII. We recommend that the National Christian Council

1. Attempt to secure competent and conscientious voluntary legal advice to guide communities on land questions.
2. Follow up the work along the lines of this study, and organize committees and conferences to carry it out in other communities.
3. Organize a committee on social and religious research to provide background for the continuance of this program.

4. Organize a strong committee on rural work to further this program.
5. Appoint a committee to work out a health program to suggest to the churches, studying a number of actual *barrios* and setting up an experimental service to reach their needs.
6. Appoint a committee on economic improvement to study the possibilities for the development of *barrio* industries.
7. Form a small committee on colonization.

XIII. SOME ASPECTS OF METHOD.

We believe that Sunday can be made a great day in many communities. In some centers it is at present the custom for the people to spend 4 or 5 hours at the church building that day. Their program consists of Sunday school, a Worship Service, and sometimes the Communion. In one locality the people said, "Our religion is our recreation." The church might present an all-round program of religion, education, and recreation. The Sunday school furnishes the agency for teaching religion and its purpose could be extended to include classes for illiterates or for children excluded from school. Kindergarten methods are a combination of teaching and recreation, or teaching through play. This method might well be carried beyond the Kindergarten age and used with adults in directed recreational activities during part of the four or five hours spent at the church on Sunday.

We further urge that the fiesta instinct be spiritualized and that community building be dramatized and put on a Christian basis.

We urge that the churches consider the parish idea as one of the best solutions of the problem of a self-supporting church. Such support is fundamental and indispensable for "there is no future for the local church unless it becomes self-supporting."

We believe that lay leaders may be used to a larger extent in the *barrios*. This involves selection, training, and the continuing education of such leaders. Students and other young people may be used in larger numbers for part-time service.

We recommend that the following points be kept in mind in the selection of candidates for the ministry and the training of pastors and other religious workers for rural work:

1. The advantage of a *barrio* boyhood.
2. The rural interpretation and application of subjects already in the curriculum such as Old Testament, New Testament, Practical Theology, Religious Education.
3. Rural sociology in the broad sense, including some knowledge of technical, economic, and social questions among farmers.
4. The possession and use of a handicraft.
5. A *barrio* apprenticeship.
6. Continuing education and encouragement after reaching the field.

We think that in general the task of the church and the function of the pastor among *barrio* people should be the main guide to training material and method. The rural pastor should be fitted to become the community leader. This demands superior men, well trained.

We urge all agencies and individuals connected with the three projects already launched to follow up the programs outlined. The findings of this conference should also be made widely available.

We believe that the provision and use of specialists in the following lines of work is necessary before the church can carry out to the furthest limits a program of rural work:

1. Evangelism and Religious Education.
2. Health and Sanitation.
3. Agriculture.
4. Play and Recreation.
5. Adult Education.
6. Work for Women and Girls.

The first need is for an agriculturist to show the *barrio* people how to make contacts with the government and other agencies to improve their economic conditions; to investigate from the social and religious point of view the rural life in the Philippine Islands to determine specific needs; to advise and guide emigrants who are moving to newer parts of the Islands with the purpose of helping them in colonization.

We believe that careful studies of *barrio* conditions should be made (a) to gather such information as should be known by pastors; (b) to secure economic, social and psychological facts as background material in training rural leaders.

We recommend that wide publicity be given to the needs for rural work: (a) in the Philippines, through student centers, high school and college classes, and the general public; (b) in the United States, indicating the opportunities for Protestant Missions in the Philippines, and directed both towards Boards and missionary constituencies as well as the general public.

XIV. We extend to the International Missionary Council our heartfelt thanks for the presence here of Dr. K. L. Butterfield. The fertility and suggestiveness of his ideas have proved a great stimulus, furnishing abundant endorsement of the policy of sending out to the mission fields expert advisers. To Dr. Butterfield personally we give our warmest appreciation for his great help and for the privilege of acquaintance with his gracious Christian spirit.

CHAPTER VIII.

THE CHURCH AND THE RURAL COMMUNITY

This chapter presents in condensed form practically all the questions asked in the various com-

munities by members of the Butterfield party. It is given here, not with the idea that anyone can take it and make a successful community survey, but rather to indicate the lines along which any pastor or other worker in a rural church ought to make diligent study.

- I. Draw a map of your community, locating your local churches in relation to the *presidencia*. This map should show the location and population of all the barrios within a radius of 10 kilometers, and number of church members in each. Locate all schools, puericulture centers, emergency hospitals, churches, playgrounds, etc.

II. EDUCATION.

(Procedure: See the Supervising teacher for the statistics.

Check by talking to the teachers of each grade.)

How many children of school age (6-18) in the municipality?

How many of these are in school?

How many in each grade?

How many have attained permanent literacy—gone to fourth grade or beyond?

What is the school tax?

Do the schools receive money from outside sources? How much?

Do the schools receive gifts? What are they?
How many barrios do not have access to schools?
Why not have a "Go to School Sunday"?

Do the people cooperate with the schools in the matter of having gardens at their homes, in the health teaching, etc.?

How many news papers come to the community regularly?

How is news spread?

What weekly or monthly periodicals come to the community?

Who receives them?

Is there a community library? Could the church start a library, beginning with a few books and itself serve as a community reading room?

What proportion of the adults of the community are literate?

How many people in the church do not know how to read?

How many of the people would like to know how to read?

Do you not have at least one person in each barrio who would be willing to volunteer his services to teach them to read if you could furnish books?

(The National Christian Council, P. O. Box 1449, Manila, will help you secure materials).

Why cannot the church take upon itself the worthy task of making the community literate?

III. HEALTH.

(Procedure: See President of the Sanitary division for statistics and other information. Consult *barrio Tenientes* and a few others who live in barrios).

How often do the *sanidades* visit the barrios?

How often do the Red Cross nurses visit?

Ask several people how long it has been since these people or any doctor has visited them?

What do the inspectors and doctors do when they come?

Do you have a puericulture center?

Are the midwives trained by the Social Welfare Bureau? Do they have training?

Do you have a doctor in the community?

Does a doctor ever visit the community to give treatments?

How many of the pamphlets issued free by the Philippines Health Service do you have? (Write Philippines Health Service, Gral. Luna, Manila, for free list.)

Do you have a plan of loaning this information to those who need it?

How many of the free health charts issued by Philippines Health Service have been displayed in your church?

Does your community have any help from a mission hospital or doctor?

How many sick people could you lead to the mission doctor if he were to come to your community today?

Would people pay something for medicine and treatments?

From the health records of the municipality compile the following information:

Total number of deaths last year

Deaths from tuberculosis—Percentage of total—

Malaria -----	"	"	"	—
tetanus -----	"	"	"	—
beri-beri -----	"	"	"	—

Total number of deaths of infants (1 year or under)—Chief causes

What efforts are being made to give instruction to prevent tuberculosis? Malaria?

How many sanitary closets in the municipality? (Ask sanitary inspector).

Are they used habitually by the people?

IV. ECONOMIC STATUS OF THE COMMUNITY.

(Procedure: See provincial inspector of Rural Credit Associations, a good attorney who deals with land cases, a few landlords, and some barrio tenants).

Name the five principal vocations in the order of their importance.

What proportion of the people own their own lands?.

What is the largest holding of land? (In hectares)?

The smallest?

What is the average holding?

What share do the tenant farmers give of the crop?

What is it necessary for the tenant to furnish?

What does the landowner furnish?

Do the owners of tenant-farmed land live where their land is, or elsewhere?

Is it the custom for the tenant to borrow from the landowner?

In what form does he then repay the debt?

What proportion of the people in the community are in debt?

How many people in the church are in debt?

What interest do they pay?

Is there a rural credit association?

Is it active or dead? If it is inactive, why?

What are the main crops?

Do the farmers understand the value of rotation of crops?

Has anybody from the college of agriculture ever made a study of the soil in your community?

What efforts are made to keep up the fertility of the soil?

What is the government doing to help the farmers in your community:

Irrigation?

Soil Surveys?

Rural credit?

Cooperative associations?

Good roads?

Rural high schools?

Has anybody from the community ever graduated from the Agriculture college at Los Baños?
From a Rural High School?

Where is he now?

How many wives are gainfully employed?

How many children under 12 are gainfully employed?

Are there difficulties as to land titles in your community?

Have you ever had a cadastral survey in your community?

Do homesteaders go from your community to Mindanao? To Cagayan?

How many men have gone from your community to Hawaii?

How many have returned?

How much wages per day do laborers receive for working on the roads in your community?

V. WORK FOR WOMEN AND GIRLS.

(Procedure: Consult Puericulture nurse, President of Women's Club (if any), deaconess or Bible woman.

Are the women of your community organized to study the work of the puericulture center and to help in its program?

Is there a Women's club in your community?

What does it teach concerning child care and homemaking?

Would it be possible for you to have a meeting of the women each month in each barrio, as some churches are doing.

Programs might be (1) educational, (2) health and child care, (3) religious, (4) community building.

Why not have a Women's Club in the church, if it is not possible to organize the whole community?

Ask a leading woman if it would be possible for the women to secure and equip a community playground?

How do mothers spend their leisure time in your community?

How do the young girls spend their time?

How do the children help in the home?

Is there a Parent-Teacher's Association?

What are the occupations of the women of your community?

What foods do the families of your community eat?

Why are some children not in school?

What are some of the disciplinary problems of parents?

At what age do young women usually marry?

At what age do young men usually marry?

Do young couples live with their parents after marriage?

VI. PLAY AND RECREATION.

(Procedure: Consult school teachers, manager of the Cine, band or Orchestra leaders, and a few landlords, especially Protestant landowners).

What is the recreation program of the school?

Does it include others than school children?

Are there other recreational facilities in the community than those offered by the school?

What are they?

If so, who conducts them?

Is there gambling in connection with the organized recreation?

Is the recreation of the community dominated by the desirable or the undesirable elements?

Are there movies in the community?

Are they a good or a bad influence?

How does the manager of the movie select his films? Can you help him select good ones?

What do the people of the community do on Sunday for recreation?

Why should not the church make Sunday a "great day" in which wholesome recreation, sponsored and under the direction of the church, would play a part?

Are there landowners who would allow the church free use of land for basketball, volleyball, or tennis courts, where games could be conducted without gambling or bad language?

What facilities are there for recreation for the older people?

To what extent has the church developed the use of the drama for community entertainment?

Make an inventory of the musical talent available in the community?

Would a community orchestra or band be a possibility? Could your church take the lead in

developing one or the other of these valuable organization?

VII. THE COMMUNITY CHURCH.

In what way is the church at present "a community-serving church?"

In how many barrios of the community does it have members?

Which is the central church? Is each of the churches seeking to build itself, or do all grow together? Why not then consider them all as one community church with each barrio group a member of the community church?

1. THE BUILDING.

Its dimension in meters.

Material of which constructed.

Number of rooms.

Adequacy for worship

for religious education

as a community center

Improvement needed.

Equipment needed for (1) church (2) religious education (3) community house.

What could be done to make the building more attractive without much expense?

2. THE ORGANIZATION.

How many members of official board?

In what barrios do they live?

Name the officers in the order of their rank?

What proportion of the official board are men
between the ages of 45 - 70
30 - 45
18 - 30

Do women have a place on the official board?
If not, why not?

List the occupations of the members of the
board.

What other organizations are there in the
church?

Are the members in the different barrios or-
ganized into groups?

To what organizations outside the church (com-
munity organizations) do the church members
belong?

Where do these organizations meet? Why not
in the church?

3. THE PROGRAM OF THE CHURCH.

(a) *Sunday School* *Barrios*

In what barrios are Sunday Schools held?

What is the attendance in each?

What number are of ages: 1- 3 4-12 13-18
18-30 31-45 46-up

Central S. S.

At what time is the central Sunday School held?

Does it begin and close on time?

How much time is given to actual instruction?

Number of pupils are ages: 1- 3 4-12 13-18
18-30 31-45 46-up

How many are children of members?

How many are children of non-members?

Adults:—How many are members of the church?

How many non-members attend?

Teachers: How trained?

How many of them have graduated from the teacher-training course of the Council of Religious Education?

Is there a teacher-training class?

Course in the Sunday School:

What courses are given?

Are they adapted to the needs of the group?

Can you suggest ways in which better material could be used in your classes?

Are Philippine primary and Junior lessons used?

Are special courses given for adults?

(b) Morning Worship

Number attending on each of the last ten Sundays.

What number were ages: 1-3 4-12 13-18
18-30 31-45 46-up

What proportion of the members attend every Sunday?

Half the Sundays?

Only occasionally?

Never?

Total amount of time used in the service.

What proportion of the time was taken by
worship
announcements

sermon
special music
instruction

Do meetings begin and close on time?

What features of the program are of special interest to non-church members?

Could educational features be added to without detracting materially from the central purpose of worship?

(c) Sunday Afternoon Meetings

Do you have Sunday Schools in the surrounding barrios?

Is the afternoon used in visiting the sick?

Do you have a separate Young People's meeting? Number attending?

What opportunity do you have for supervised recreation on this afternoon?

Is there a need for literacy classes also?

Could you use some of the time for health-education if you had material to help you teach it?

(d) Sunday Evening Meetings

Type of meeting (underline) Propaganda?
entertainment?
educational?

Do the same people attend as those who attend the morning?

Proportion of ages: 1-3 4-12 13-18
 18-30 31-45 45-up

What is the primary aim of the meetings?

(e) Week-Day Meeting or Classes

How many of the following types of meeting are held?

Prayer meeting

Week-day schools of Religious Education

Daily Vacation Bible Schools

Boy's Club?

Young People?

Girl's Club?

Women's meeting?

Why not a (1) literacy class, (2) health education class.

(f) Membership

Number actually resident?

Number of net gain since last year?

What appeals were most successful in winning new members?

Number of members 5 years ago?

In what year was the church founded?

(g) Budget

How much can an average family in this rural community be expected to contribute to the budget of a useful community church?

Do officers and others receive training preceding an annual every-member canvass?

List your regular givers, indicating the amount they give per month.

How much money does the church receive from the mission?

Does the church have a budget, or do the people feel that the support of the pastor is their only obligation?

Please list the annual expenditures of the church for:

Building and repairs

General expense, water, light, wine, etc.

Pastor's salary

Bible woman

Sunday School Literature

Local Institutes

Expense of delegates to conferences, conventions, etc.

Religious literature

Literacy classes

Health education of members

Women's and children's work

Education equipment

Culion

Bible Society

Seminary

Hospital Day

Ministerial Relief

Missions

Convention

Photomount
Pamphlet
Binder

Gaylord Bros. Inc.

Makers
Syracuse, N. Y.
PAT. JAN 21, 1908

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The national Christian
Council
of community-serving
churches.

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W. C. Mungler
14 April

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